



Volume 2, Issue 8

Ouranophantor

AUG 2019

A Newsletter of St. Basil Greek Orthodox Church



St. Basil Greek Orthodox Church

733 S. Ashland Avenue, Chicago, IL 60607

www.stbasilchicago.org



Church Office: info@stbasilchicago.org

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Parish Council President:

Jayme Schenk

Worship Hours

Sundays: Orthros 8:15 a.m. followed by Divine Liturgy
Weekdays: Divine Liturgy 6:30 a.m.
Esperinos: For Major Feasts 6:00 p.m.
Wednesday: Paraklesis Service 6:00 p.m.

Upcoming Events

Saturday, August 3, 2019

- + Philoptochos hosting Ronald McDonald House Breakfast from 9:00 a.m. to 12 p.m.
- + 1 Airmail Road, Hines, IL 60141

Tuesday, August 6 & Sunday 11, 2019

- + Annual Blessing of the Grapes

Saturday, August 17, 2019

- + YiaYia's Kouzina baking
- + St. Basil Philoptochos Hall from 9 a.m. to 2 p.m.

Sunday, August 18, 2019

- + St. Basil Annual Panigiri
- + St. Basil Philoptochos Hall, immediately following Divine Liturgy

Sunday, August 25, 2019

- + Annual Blessing of Phanouropites

Thursday, September 19, 2019

- + St. Basil Cubs Outing at 7:05 p.m.
- + Wrigley Field, Chicago

We welcome new families to our parish.

Now is the time to reach out to your loved ones who have fallen away for whatever reason and bring them back to church. Now is the time to share your faith with others. Together we must grow. Together we must build the Body of Christ. Invite someone to a service or to a church event. We have one of the friendliest communities in the Archdiocese.

Let us go out so that they will know we are Christians by our love.

Follow on Facebook

<https://www.facebook.com/St-Basil-Greek-Orthodox-Church-476775679041438/>

Sacraments and Blessings

40-Day Blessings:



Baptisms:



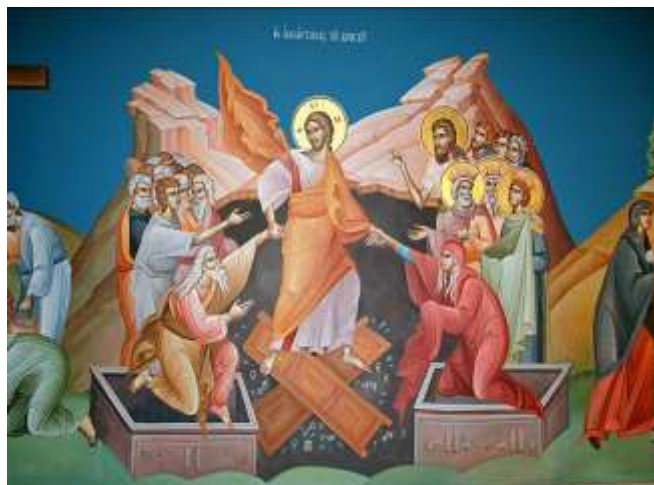
Chrismations:



Weddings:



Funerals:



Father Dimitri's Message



My Brothers and Sisters in Christ,

The month of August presents us with a beautiful and wonderful opportunity to participate in one of the most beautiful services of the Church, the Paraklesis to the Mother of God.

Her importance outside of the Orthodox and Roman Catholic faiths is often omitted entirely. Those who do not reverence her see her only as a vehicle and nothing more. A good woman, sure, but not to the extent that we hold her. I have often argued this with non-Orthodox. They just don't see why she is so important.

I think the problem begins with our Western depictions of the Nativity as well as in the Scriptures that state "Your mother and brothers are outside, asking for You..." (Matthew 12:47, Mark 3:32, Luke 8:20). Both of these scenes are very misleading.

In the first, we see a very young Joseph with brown hair, next to Mary his wife. This presents an image of a young family with their first child. According to Holy Tradition, however, Joseph was an elderly man and a widower. He had children by this former wife, Salome: James (Iakovos), Jude (Judas), Justus, and Simon, and several daughters. Some records paint him as young as 60 when he betrothed Mary, others as old as 80. Therefore, it is small wonder that there is no mention of him after Jesus Christ is 12 years old. After all, if Joseph and Mary are just like every other married couple, Mary's significance is diminished, but if the righteous Joseph is seen as more guardian than husband, his significance as the protector of the Christ child comes to the fore. Certainly he had long since perished before the Crucifixion or it would have fallen to Joseph to ask for the body of Jesus



Christ from Pontius Pilate and not Joseph of Arimathea.

Next, the passages that mention Jesus Christ having siblings are misleading. The word used in these passages for sibling is the exact same word used for "friend," "cousin," "half-brother/sister," as well as a blood relative. To an extent, this is by design, because our Lord states that those who do the "will of the Father" are His brothers and sisters and Mother. By relaxing the exactness of blood relation, Jesus Christ opens the door for us to become his family.



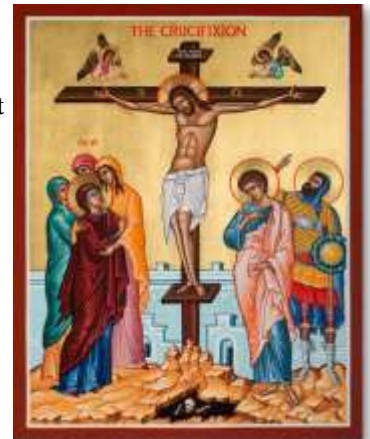
Nevertheless, you might point out to me, "Fr. Dimitri, these examples you give are not Scriptural. The Bible doesn't say Joseph was older, or that he was a widower, or that Jesus Christ was an only child. Rather, it points to the opposite."

Allow me to prove this to you. If you look at the icon of the Theotokos, her outer cloak always bears three stars that rest on her shoulders and forehead. These denote, "Virgin Before," "Virgin During," "Virgin After," the Ever Virgin Mary. Why

does this matter? It matters because it shows the importance of raising, caring for, and protecting the Christ Child. He was not a mere baby, but the very Son of God.

Before I continue to why this matters, let me finalize my point that proves Jesus Christ possessed no other siblings.

There is no doubt whatsoever that Jesus Christ was Mary's Firstborn Son. However, once again, terminology can be misleading. One can be a firstborn son and not have any siblings. The term does not change.



As Firstborn Son, Jesus Christ held a responsibility under Jewish law to take care of His Mother after His legal father Joseph passed away. According to Jewish law, if the firstborn son perished and the mother still lived, it would fall to the secondborn and down the line to take care of the mother. Instead, we see Jesus Christ turn to the beloved disciple John the Theologian and say, "Behold your mother," and to the Theotokos, "Behold your son." And from that hour that disciple took her to his own home (John 19-25-29). He made John the Theologian Mary's son. Why? Because there were no siblings of the Virgin Mary's blood to take care of her. If Jesus Christ had brothers and sisters, why would His last action before His death on the Cross be to break the law? When by His own mouth he said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill" (Matthew 5:17).

Now, the Virgin Mary's dedication to her Son is evident and now we see how complete that dedication extends, but let us look to the Gospel of the Great Paraklesis and the Gospel of most of the feasts of the Theotokos from St. Luke 11:27-28. "As he said this, a woman in the crowd raised her voice and said to him, 'Blessed is the womb that bore you, and the breasts that you sucked!' But he said, 'Blessed rather are those who hear the word of God and keep it!'

This might seem as though the Lord is denigrating His mother, stating that she is not blessed, but rather those who hear God's word and keep it. The truth could not be further from this rendering.

Jesus Christ is actually showing us why we hold her in high esteem, why she is blessed. Her whole life has been hearing the word and keeping it.

Indeed, if we look to the Orthros Gospel, Mary says, "My Soul magnifies the Lord, and my spirit rejoices in God my Savior! (Luke 1:46). Why two? Why souls and spirit? She says this because she recognizes that human beings comprise of three elements: soul, spirit, and body. Spirit is the vivifying life force that all living creatures and plants possess. So long as we possess this spirit within us, we are alive. That her spirit rejoices show us that she lives her life to God. Her actions are towards God and show us she kept the law. Soul is the "Breath" of God, that element that makes humanity unique amongst all of Creation. Only we have this. No animal, no plant, nothing else has a soul that places them in direct contact with God in this unique relationship with their Creator. Her Soul magnifies the Lord, showcasing how her inner being relates to God. Her soul at its crux is the very heart of who she is.

Because she uses both her spirit and soul, she shows us how she dedicates her entire self to Christ. This is why she is right to say, "For He has regarded the low estate of His handmaiden. For behold, henceforth all generations will call me blessed; for He who is mighty has done great things for me, and holy is His name."

How did she acquire this blessedness? The low estate of His handmaiden. This means her humility allowed her to be full of this Grace. We can only achieve this type of humility through prayer, fasting, sacramental and liturgical life. This *kenosis*, self-emptying and aesthetical life produces, the fruits of the Holy Spirit.

The entire life of the Panagia exemplified this humility. This is why she is called "Most Holy," and why of all the humans after Christ she is greatest example of what we can be.

Let us learn from her humility so that we might acquire the Holy Spirit. Let us extol her, not only as the Mother of God, the Theotokos (God Bearer), the Panagia (All Holy), the Queen of the Angels, but also as the most humble servant of God. If we do this, then we too can be servants of God and be called blessed.

I remain your servant in Christ,

A handwritten signature in cursive script, reading "Fr. Dimitri". The signature is written in dark ink and is underlined with a single horizontal stroke.

Fr. Dimitri Tobias, *Proistamenos*

Parish Council Update

By Pat Cole

Greetings St. Basil Parishioners,

A special general assembly was convened on Sunday, July 14, 2019, to vote on repairs to the sub-basement of the church. The meeting was chaired by Tony Frankos, with presentations by Harry Michas and Jayme Schenk.

Using slides to illustrate the problem, Harry Michas outlined the scope of the work to be done, which includes trenching three interior walls, installing commercial-grade sump pumps, laying new drain tiles, repairing the coal chute, replacing steel support poles, installing exterior membrane to catch seepage, repairing cracks, replacing exterior PVC pipes with copper pipes to comply with city code, replacing broken beams, electrical work, and other repairs as needed. He reported that seepage into the sub-basement from the outside has been a problem for several years, resulting in standing water that has caused substantial damage over time.

Parish Council President Jayme Schenk explained the due diligence process that was used to reach a decision about the work. After collecting bids from four contractors, the council decided to award the contract to U.S. Waterproofing based on their bid and their overall approach to the work. The project is expected to cost no more than \$35,000 and will be paid for with money left in the church's insurance fund from the 2013 fire.

After a brief question-and-answer session, stewards in attendance at the assembly unanimously endorsed a motion to proceed with the repairs as outlined by Harry and Jayme.

Pat Cole,
Parish Council Member

Philoptochos Update

By Nichole Kourvas Drimonas

Hello Parishioners,

SAVE THE DATE! - Saturday, November 16, 2019

The Metropolis of Chicago Philoptochos will be hosting the 2019 Children's Medical Fund Luncheon.

Since its establishment in 1989, the Children's Medical Fund has sought to provide medical assistance to critically ill Greek, Greek American, and Orthodox children whose families are unable to afford appropriate and necessary medical treatment. The fund also provides grants for innovative research programs to pediatric hospitals throughout the United States and to organizations with special programs that care for children with critical and life-threatening illnesses.

Complete event details are as follows:

Saturday, November 16, 2019

11:00 a.m. - Reception

12:00 p.m. - Luncheon

Chicago Marriott Downtown Magnificent Mile

525 N. Michigan Avenue, Chicago, IL

Tickets \$125.00 per person

(Reservations must be received by October 21)

If you are interested in attending or want more information, please see anyone from Philoptochos.

Nichole Kourvas Drimonas
President, St. Basil Philoptochos



Stewardship Update

By Maria-Kanella Koper



It's not too late to complete your 2019 stewardship! You can sign up at <http://www.stbasilchicago.org/our-parish/stewardship/> or pick up a pamphlet at the pangari.

2019 Snapshot (*as of July 25, 2019*)

| <u>Stewards</u> | <u>Pledged</u> | <u>Collected</u> |
|-----------------|----------------|------------------|
| 164 | \$211,374 | \$132,100 |

Would you like to be a guest writer for the stewardship section of the monthly newsletter? We'd love to hear why you love Saint Basil's church and our faith. Please contact Maria-Kanella if you're interested.

Saint Basil Stewardship Ministry wants to hear from you. Have any questions, comments, ideas, or feedback? Let us know how we're doing so that we can better serve our church.

Have you become a steward of St. Basil's? Visit our website at www.stbasilchicago.org and click on "Stewardship" to learn more, or contact the church office at 312-243-3738 for additional information.

For where your treasure is, there your heart will be also. (Matt. 6:21)

YiaYia's Kouzina

By Cindy Schroeder

YiaYia's Kouzina baking is scheduled for Saturday, August 17 from 10:00 a.m. until 2:00 p.m.

We will begin our baking for breast cancer month donation to Silver Lining in Chicago. We will be making koulouria. This is our second year for this fundraiser. Please come and join us.

Any questions please contact Cindy at 708-769-4084 (mobile #).



Someone You Should Know

Georgia Pappas Fragale

Georgia Pappas Fragale

One of the people who enriches our Sunday liturgy is organist Georgia Pappas Fragale. Music has been a part of Georgia's life since childhood. She began piano lessons at the age of four and started playing the organ for Holy Trinity Greek Orthodox Church in Altoona, Pennsylvania, when she was in the eighth grade. She recalls that "growing up, my life was Greek school, piano lessons, church, and cousins."

Georgia was also an organist at Annunciation Greek Orthodox Church in Winchester, Virginia; Annunciation-Evangelismos Greek Orthodox Church in Elkins, Pennsylvania; St. Barbara Greek Orthodox in Orange, Connecticut; and Holy Trinity Greek Orthodox Church in Lansing, Michigan. Georgia feels that she has been sent to these churches throughout her life to share her God-given gift of music.

As a college student at the Shenandoah Conservatory of Music in Winchester, Virginia, she majored in music therapy and piano performance. After graduating, she moved to Philadelphia and worked as a music therapist for a local hospital. Part of her job consisted of taking patients to the YMCA, which is where she met her husband, Tony Fragale, in 1979. They have been married for about 35 years now and have two grown children, both music professionals. Their daughter lives in New York City and their son in Ann Arbor, Michigan. Georgia has been a working musician for her entire career, performing, collaborating, and entertaining for various entities. She especially enjoys accompanying for musical theater productions, giving recitals, and performing in solo vocal and choral concerts and competitions as their piano collaborator.

Tony converted to Greek Orthodoxy more than 20 years ago, and both he and Georgia are deeply committed to their faith. It is a guiding force in their lives. As they moved to different states during their marriage, proximity to a Greek church was their main consideration in choosing a place to live. Georgia notes that "the church is the first anchor we place in a community."

Tony and Georgia love to travel. This past spring they spent two weeks in Greece visiting her family on the island of Samos and spending quality time in their xorio of Kontakaika.



Dress a Girl Ministry

By Dorothy Bezemes & Helene Frankos

SAVE THE DATE! NOVEMBER 2, 2019

Dear Fellow Parishioners and Friends,

On Saturday, November 2, 2019, from 9am until 2pm, the St. Basil Philoptochos will be hosting their

7th Metropolis-Wide Dress a Girl Around the World Sew-a-thon

We invite you to join us, along with your family and friends. As we gather together in fellowship and love, we not only bring smiles and hope to these precious, needy children, but we leave with humility and prayers of thankfulness for partaking in this philanthropic ministry.

There are many steps to making the clothes that do not require sewing. Please don't let that hold you back from joining us in this endeavor!

Dorothy Bezemes & Helene Frankos
Co-Chairs

"If God brings you to it, God will bring you through it."



St. Basil Choir

By Melita Green

Federation Flash Choir

singing at Assumption in Homer Glen on July 21.

Six St. Basil choir members joined singers from ten churches.



Save the Date: October 4-6, 2019

62nd Annual Greek Orthodox Church Music Conference

Hosted by St. Basil Greek Orthodox Church

"Sing a hymn to the Lord and exalt Him beyond measure
unto all the ages." Daniel 3:57



Support the Choir Conference by:

Sponsoring at the Gold, Silver, or Bronze levels.

Sponsors will receive recognition through signage and in the Aid Book.

Buying an ad for the Aid Book.

Visit our table after liturgy during the fellowship hour or e-mail
stbasilchoir@gmail.com.

ST. BASIL GREEK ORTHODOX CHURCH



ST. BASIL PANIGIRI

2019!

When: Sunday, August 18th, 2019-After Liturgy

Where: St. Basil Greek Orthodox Church
733 S Ashland Ave. Chicago, IL

Price: Adults \$20 - Kids \$10 for 10 and under

Includes: Greek Lunch BBQ buffet and refreshments



Please join us for a Panigiri immediately following Divine Liturgy to celebrate the Feast of the Dormition of the Theotokos at the Church Grounds

Change into comfortable clothing after the service and join in the fun!!

RSVP or Questions: info@stbasilchicago.org - (312)243-3738

St. Tryphon Garden Ministry

By Marina Arvanitis

If you would like to volunteer with the St. Tryphon Garden Ministry this summer by watering, weeding, planting, etc., please contact Marina Arvanitis at marvanitis@uwalumni.com.



St. John the Almsgiver Ministry

By Marina Arvanitis

The St. John the Almsgiver Ministry provides survival packs for those in need. If you would like to donate items or make a financial contribution to create more packs, please contact Marina Arvanitis at marvanitis@uwalumni.com, who can update you on the ministry's current needs.

Each pack includes the following items:

| Spring & Summer Survival Pack Items | |
|--|---|
| Jewel gift card - \$10 | Comb |
| CTA single-transit ticket | Band-Aids |
| White T-Shirt | Hand wipes ('Wet Ones' pocket-size singles) |
| Pair of White tube socks | Granola bars |
| Toothbrush and Travel-sized toothpaste | Bottled water |

Coffee Hour Ministry

The Coffee Hour Ministry at St. Basil allows parishioners the opportunity to host coffee hour twice a month. It's a great way to get involved and promote fellowship at St. Basil while getting to know one another better.

We still have a few open dates for 2019 and are looking for volunteers to either host a coffee hour or participate in one of our potluck luncheons with a team of other parishioners. If you are interested in volunteering, please contact the church office at 312-243-3738.

We thank everyone who has volunteered to host a coffee hour in 2019.

July 7 Coffee Hour



July 21 Coffee Hour Luncheon



| | |
|--------------------------|--|
| Sunday, August 4 | Coffee Hour Ministry: Angela Panousakis & Christina Gountanis |
| Sunday, August 11 | Coffee Hour: Philoptochos |
| Sunday, August 18 | St. Basil Annual Panigiri |
| Sunday, August 25 | Coffee Hour: Philoptochos |

St. Basil
Upcoming Events

Annual Blessing of the Grapes

Tuesday, August 6, 2019 & Sunday, August 11, 2019

“Bring grapes to be blessed!”



In honor of the Feast of the Transfiguration, we ask the faithful to bring Grapes to be blessed on Tuesday, August 6, 2019. Because many cannot be present on the Feast to celebrate, we also ask the faithful to bring Grapes on Sunday, August 11, 2019 to be blessed.

Grapes are brought to temple because they are directly related to the Eucharistic sacrament; that is why in the prayer for consecration of grapes the priest says, “Bless, Lord, this new fruit of vine which reached ripeness because Thou kindly provided good weather, drops of rain and stillness. Let eating this fruit of vine make us joyful. And give us the honor of offering this fruit to Thee, as the gift of purging of sins, altogether with the Holy Body of Thy Christ.”

St. Basil

Upcoming Events



Annual Blessing of the Phanouropites

Sunday, August 25, 2019

“Bring your Phanouropita to be blessed!”



The icon of St. Phanourios was discovered by a group of nomadic pagans as they pillaged the island of Rhodes in Greece in about the year 1500. Although the icon was found amid the ruins of an ancient church with a group of rotted icons and other artifacts, this icon of St. Phanourios was found to be in perfect condition, and as if newly painted. The icon was left behind by the pagans, who saw no value in it, and finally reclaimed by a group of monks that had been waiting off at a distance.

No more was ever learned about St. Phanourios than what is depicted on the original icon – the scenes of his contest and martyrdom. Because of the way the saint was discovered, and due to his name (which literally means “revealed”), it became a custom for the people to seek the intercessions of St. Phanourios when looking for a lost item. If the lost item is found, a Phanouropita (Phanourios cake) is baked as a thanks-offering, blessed by the priest, and shared with friends and family.

St. Basil

Holy Land Pilgrimage 2020



HOLY LAND PILGRIMAGE 2020

Saint Nicholas—Holy Cross—Saint Basil's

Details

Please Join us for this wonderful trip to help bring the Gospels to life in front of our very eyes!

Have the opportunity to see the places where the most important aspects of Christ's life took place.

Take advantage of the opportunity to walk in the footsteps of our Lord. Come see the majesty of the Byzantine Empire, walk through the church of Hagia Sophia in Constantinople and meet His All Holiness Ecumenical Patriarch Bartholomew. Come and see the ancient see of Saint Basil in Cappadocia.

Take advantage of reinvigorating your faith!



January 26th-February 6th, 2020

Final Cost to be determined

(Should be around \$3,400 to \$3,600)

Lodging, Breakfast & Dinner Included in Price

All that is missing is you!

What will we be seeing:

- Visit the church of the Holy Sepulcher where Christ was crucified, buried & resurrected.
- Visit Bethlehem and see the spot where Christ was first welcomed into the world at the magnificent Church of the Nativity. See the Shepard field where the angels appeared to the shepherds!
- Experience Galilee where Christ first called the Apostles & began His earthly ministry.
- See the spot where the Annunciation took place in Nazareth.
- Visit Constantinople the Jewel of Orthodoxy. See the Phanar home of the Patriarchate & many ancient churches.
- See the Cappadocian Caves and see the Ancient throne of Saint Basil the Great.

August 6 — Transfiguration of our Lord and Savior Jesus Christ



Our Lord had spoken to His disciples many times not only concerning His Passion, Cross, and Death, but also concerning the coming persecutions and afflictions that they themselves would endure. Since all these evils were near at hand, but the enjoyment of good things which they hoped to receive in their stead was yet to come, our Savior desired to give them full assurance, evidently and openly, concerning that glory which is prepared for those who endure to the end. Therefore, fulfilling that which He had promised shortly before, that "there be some standing here which shall not taste of death, till they see the Son of man coming in His Kingdom" (Matt. 16:28), He took His three foremost disciples and ascended Mount Tabor, where He was transfigured before them. His face shone like the sun, and His clothes became white as the light. Suddenly, together with this dread and marvelous effulgence of light, there appeared those pinacles of the Prophets, Moses and Elias, who spoke with the Lord Jesus concerning His saving Passion which was about to take place. Standing before Him as reverent servants, they showed that He is the Lord of both the living and the dead, for Moses came forth from Hades, having died many centuries before, and Elias, as it were from heaven, whither he had been taken up while yet alive. After a little while a radiant cloud overshadowed them and out of the cloud they

heard that same voice which had been heard at the Jordan at the Baptism of Christ, testifying to the Divinity of Jesus and saying: "This is My beloved Son, in Whom I am well-pleased; hear ye Him" (Matt. 17: 5).

Such are the marvels, truly worthy of God, celebrated in this present feast, which is an image and prefiguring of the future state of the righteous, whose splendor the Lord spoke of, saying: "Then shall the righteous shine forth as the sun" (Matt. 13:43). It is because of this that the Kontakion of this Feast is said daily (when there is not a great feast) in the Service of the Typica in perpetual commemoration of the glory that will be the lot of the Saints. According to tradition, the Lord's Transfiguration came to pass forty days before His Crucifixion; this is why the Transfiguration is celebrated forty days before the Exaltation of the Cross.

Apolytikion in the Grave Tone

You were transfigured on the Mount, Christ God revealing Your glory to Your disciples, insofar as they could comprehend. Illuminate us sinners also with Your everlasting light, through the intercessions of the Theotokos. Giver of light, glory to You.

Kontakion in the Grave Tone

You were transfigured upon the mount, O Christ our God, and Your disciples, in so far as they could bear, beheld Your glory. Thus, when they see You crucified, they may understand Your voluntary passion, and proclaim to the world that You are truly the effulgence of the Father.

August 15 — Dormition of the Theotokos

Concerning the Dormition of the Theotokos, this is what the Church has received from ancient times from the tradition of the Fathers. When the time drew nigh that our Savior was well-pleased to take His Mother to Himself, He declared unto her through an Angel that three days hence, He would translate her from this temporal life to eternity and bliss. On hearing this, she went up with haste to the Mount of Olives, where she prayed continuously. Giving thanks to God, she returned to her house and prepared whatever was necessary for her burial. While these things were taking place, clouds caught up the Apostles from the ends of the earth, where each one happened to be preaching, and brought them at once to the house of the Mother of God, who informed them of the cause of their sudden gathering. As a mother, she consoled them in their affliction as was meet, and then raised her hands to Heaven and prayed for the peace of the world. She blessed the Apostles, and, reclining upon her bed with seemliness, gave up her all-holy spirit into the hands of her Son and God.



With reverence and many lights, and chanting burial hymns, the Apostles took up that God-receiving body and brought it to the sepulchre, while the Angels from Heaven chanted with them, and sent forth her who is higher than the Cherubim. But one Jew, moved by malice, audaciously stretched forth his hand upon the bed and immediately received from divine judgment the wages of his audacity.

Those daring hands were severed by an invisible blow. But when he repented and asked forgiveness, his hands were restored. When they had reached the place called Gethsemane, they buried there with honor the all-immaculate body of the Theotokos, which was the source of Life. But on the third day after the burial, when they were eating together, and raised up the artos (bread) in Jesus' Name, as was their custom, the Theotokos appeared in the air, saying "Rejoice" to them. From this they learned concerning the bodily translation of the Theotokos into the Heavens.

These things has the Church received from the traditions of the Fathers, who have composed many hymns out of reverence, to the glory of the Mother of our God (see Oct. 3 and 4).

Apolytikion in the First Tone

In birth, you preserved your virginity; in death, you did not abandon the world, O Theotokos. As mother of life, you departed to the source of life, delivering our souls from death by your intercessions.

Kontakion in the Second Tone

Neither the grave nor death could contain the Theotokos, the unshakable hope, ever vigilant in intercession and protection. As Mother of life, He who dwelt in the ever-virginal womb transposed her to life.

August 27 — St. Phanourios



Little is known of the holy Martyr Phanourios, except that which is depicted concerning his martyrdom on his holy icon, which was discovered in the year 1500 among the ruins of an ancient church on Rhodes, when the Moslems ruled there. Thus he is called "the Newly Revealed." The faithful pray to Saint Phanurius especially to help them recover things that have been lost, and because he has answered their prayers so often, the custom has arisen of baking a Phanouropita ("Phanourios-Cake") as a thanks-offering.

Apolytikion in the Fourth Tone

A heavenly song of praise is brightly sung on the earth; * the hosts of the Angels keep an earthly festival now in splendor and radiant joy; * from on high, they praise with hymns the sufferings and struggles; * and below, the Church doth laud the heavenly glory * thou foundest by thy contests and pains, O glorious Phanourios.

Kontakion in the Third Tone

From a vile captivity, thou didst deliver the Lord's priests, and, O godly-minded one, didst break their bonds by divine might; thou didst bravely shame the tyrants' audacious madness, giving joy unto the Angels, O thou Great Martyr. O Phanurius most glorious, we all revere thee as a true warrior of God.

August 29 — Divine Liturgy for the Beheading of the Holy and Glorious Prophet, Forerunner and Baptist John



The divine Baptist, the Prophet born of a Prophet, the seal of all the Prophets and beginning of the Apostles, the mediator between the Old and New Covenants, the voice of one crying in the wilderness, the God-sent Messenger of the incarnate Messiah, the forerunner of Christ's coming into the world (Esaias 40: 3; Mal. 3: 1); who by many miracles was both conceived and born; who was filled with the Holy Spirit while yet in his mother's womb; who came forth like another Elias the Zealot, whose life in the wilderness and divine zeal for God's Law he imitated: this divine Prophet, after he had preached the baptism of repentance according to God's command; had taught men of low rank and high how they must order their lives; had admonished those whom he baptized and had filled them with the fear of God, teaching them that no one is able to escape the wrath to come if he do not works worthy of repentance; had, through such preaching, prepared their hearts to receive the evangelical teachings of the Savior; and finally, after he had pointed out to the people the very Savior, and said, "Behold the Lamb of God, Which taketh away the sin of the world" (Luke 3:2-18; John 1: 29-36), after all this, John sealed with his own blood the truth of his words and was made a sacred victim for the divine Law at the hands of a transgressor.

This was Herod Antipas, the Tetrarch of Galilee, the son of Herod the Great. This man had a lawful wife, the daughter of Arethas (or Aretas), the King of Arabia (that is, Arabia Petraea, which had the famous Nabatean stone city of Petra as its capital. This is the Aretas mentioned by Saint Paul in II Cor. 11:32). Without any cause, and against every commandment of the Law, he put her away and took to himself Herodias, the wife of his deceased brother Philip, to whom Herodias had borne a daughter, Salome. He would not desist from this unlawful union even when John, the preacher of repentance, the bold and austere accuser of the lawless, censured him and told him, "It is not lawful for thee to have thy brother's wife" (Mark 6: 18). Thus Herod, besides his other unholy acts, added yet this, that he apprehended John and shut him in prison; and perhaps he would have killed him straightway, had he not feared the people, who had extreme reverence for John. Certainly, in the beginning, he himself had great reverence for this just and holy man. But finally, being pierced with the sting of a mad lust for the woman Herodias, he laid his defiled hands on the teacher of purity on the very day he was celebrating his birthday. When Salome, Herodias' daughter, had danced in order to please him and those who were supping with him, he promised her -- with an oath more foolish than any foolishness -- that he would give her anything she asked, even unto the half of his kingdom. And she, consulting with her mother, straightway asked for the head of John the Baptist in a charger. Hence this transgressor of the Law, preferring his lawless oath above the precepts of the Law, fulfilled this godless promise and filled his loathsome banquet with the blood of the Prophet. So it was that that all-venerable head, revered by the Angels, was given as a prize for an abominable dance, and became the plaything of the dissolute daughter of a debauched mother.

As for the body of the divine Baptist, it was taken up by his disciples and placed in a tomb (Mark 6: 21 - 29). Concerning the finding of his holy head, see February 24 and May 25.

Apolytikion in the Second Tone

The memory of the just is celebrated with hymns of praise, but the Lord's testimony is sufficient for thee, O Forerunner; for thou hast proved to be truly even more venerable than the Prophets, since thou was granted to baptize in the running waters Him Whom they proclaimed. Wherefore, having contested for the truth, thou didst rejoice to announce the good tidings even to those in Hades: that God hath appeared in the flesh, taking away the sin of the world and granting us great mercy.

Kontakion in the Plagal of the First Tone

The glorious beheading of the Forerunner was a certain divine dispensation, that the coming of the Saviour might also be preached to those in Hades. Let Herodias lament, then, that she demanded a wicked murder; for she loved not the Law of God, nor eternal life, but one false and fleeting.

August 31 — The Placing of the Honorable Sash of the Theotokos

Although the historical accounts differ somewhat, the Deposition that is celebrated today took place most likely during the reign of Emperor Arcadius (395-408), when the precious Cincture of the Mother of God was brought from Zela of Cappadocia to Constantinople, and placed in the Church of the Theotokos in the section of Chalcopratia.

Apolytikion in the Plagal of the Fourth Tone

O Ever-Virgin Theotokos, shelter of mankind, thou hast bestowed upon thy people a mighty investure, even thine



Archbishop Elpidophoros of America — First Visit to Chicago

(July 5-8)



2019 Fanari Summer Camp

(July 14-20)



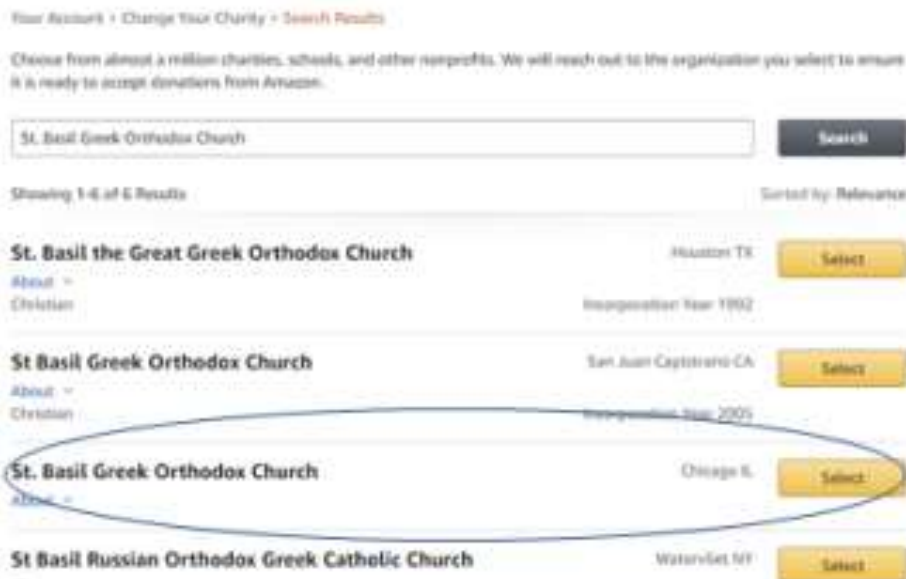
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St. Basil Greek Orthodox Church - August 2019

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|--|---|--|--|---|---|--|
| | | | | 1 Pastoral Day for Fr. Dimitri 6:00 pm Paraklesis Service | 2 6:00 pm Paraklesis Service | 3 9:00 am Philoptochos Brunch at Ronald McDonald House |
| 4 BLESSING OF THE GRAPE Orthros and Divine Liturgy 8:15 am | 5 7:00 pm "Great Vespers for Transfiguration of our Lord Monastery (at Harvard, IL monastery)" | 6 6:30 am Divine Liturgy for Transfiguration of our Lord | 7 6:00 pm Paraklesis Service | 8 6:00 pm Pastoral Day for Fr. Dimitri Paraklesis Service | 9 6:00 pm Paraklesis Service | 10 |
| 11 8:15 am Orthros and Divine Liturgy | 12 6:00 pm Parish Council Paraklesis Service | 13 6:00 pm Paraklesis Service | 14 7:00 pm "Great Vespers for Assumption of Virgin Mary (at Chicago-area parishes)" | 15 8:30 am Orthros & Divine Liturgy of The Dormition of the Theotokos | 16 6:30am Orthros & Divine Liturgy for St. Gerasimos | 17 10:00 am Philoptochos Baking |
| 18 8:15 am Annual Panigiri Orthros and Divine Liturgy | 19 | 20 | 21 6:00 pm Paraklesis (Supplication Service) to the Virgin Mary | 22 Pastoral Day for Fr. Dimitri | 23 | 24 |
| 25 8:15 am Blessing of the Phanourias Orthros and Divine Liturgy | 26 | 27 6:30 am Divine Liturgy of St. Phanourios and blessing Phanourias | 28 6:00 pm Paraklesis (Supplication Service) to the Virgin Mary | 29 6:30 am Pastoral Day for Fr. Dimitri Divine Liturgy of the Beheading of the Forerunner | 30 | 31 8:30 am Divine Liturgy for the Placing of the Sash of the Theotokos Philoptochos Brunch at Ronald McDonald House 9:00 am |

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